

MCGILL DAILY

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by anna dowdall

Kenny speaks on Irish struggle

"A thirty-two-county republic, with the Irish people owning the land, the natural resources and the industry":

This is what was advocated by Sean Kenny, Joint Secretary of the Sinn Fein, the political arm of the Irish Republican Army, as the only solution to what is euphemistically referred to as "The Irish Problem."

He was speaking before a student audience at McGill, yesterday, as part of a North-American lecture tour to educate people about the real nature of the struggle of the Irish.

According to Kenny, the major news services and the North-American mass media have managed to distort the issue. "The struggle is not a religious struggle, it is a class struggle, same as your own," Kenny said.

He spoke out against the attempts of the mass media to obscure the social nature of the conflict, by over-emphasizing the religious question. He pointed out that there are as many

poor Protestant workers in Northern Ireland as there are poor Catholic workers.

The British troops occupying Northern Ireland are not there to protect the people, but to protect the interests of British Imperialism. "Since their aim is to ensure that the working class Irishmen do not organize too much, they have tried to separate the workers along religious lines," he said.

In the rebel Proclamation of Independence of 1916, the rights of the Irish people were set down in unmistakable terms: "We declare the right of the people of Ireland to the ownership of Ireland and to the unfettered control of Irish destinies, to be sovereign and indefeatable . . ."

Kenny sees the present Eire government as a reactionary regime which has failed to carry out the aims of the 1916 Proclamation. Eighty per cent of Ireland's land and natural resources are owned by a few

Continued on page 7

by sheldon goldfarb

Doctors arrive for Bethune symposium

A symposium honoring Dr. Norman Bethune will be held all day Thursday in Redpath Hall. The symposium, open to students and the general public, is jointly sponsored by the Sesquicentennial Committee and the Centre for East Asian Studies.

Bethune, a Canadian thoracic surgeon, served as organizer and chief of medical services with the anti-Franco Loyalists during the Spanish Civil War and with Mao Tse-tung's 8th Route Army during the fight against the Japanese invaders.

While participating in these

looked on capitalism as a disease to be eradicated. Only now is his work beginning to be recognized by Canadians.

Bethune fought for progressive causes at home as well as abroad. One of these causes was socialized medicine, which would provide proper medical care to the whole population, not just to the wealthy.

Partly thanks to Bethune, such a system of socialized medicine exists today in China. This system will be described during the symposium in a talk on "Medical and Health Work in the New China", given by two Chinese doctors who are now visiting Canada.

The doctors — Chen Wen-chieh, Deputy Director of the Institute of Hematology and Blood Transfusion, and Ha Hsien-wen, Deputy Director of the surgery department of Jihitan Tumor Hospital — will discuss modern medicine in China and show how it has advanced since the liberation of the country in 1949. One example of this advance is that neither of the two doctors' specialties existed in China before 1949.

The doctors will also explain how traditional Chinese practices, such as acupuncture, have been incorporated into modern medical practice in China, and they will show a film

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EDITOR'S NOTE

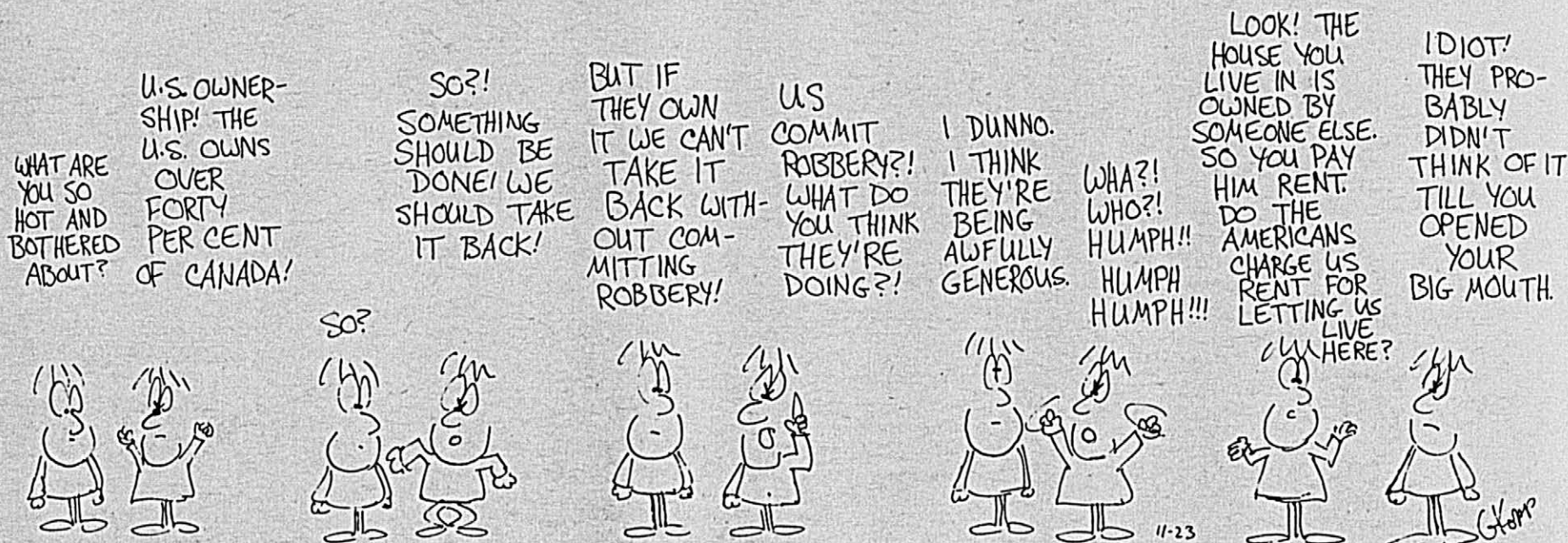
This serves as notification that the letter to the editor appearing in the Daily (Monday, November 22) and signed M. Babins was not written by that person, but by someone else who used the name under false pretenses. The Daily disassociates itself from that letter and apologizes for the confusion caused by it.



daily photo by george economo

SEAN KENNY, Joint General Secretary of Sinn Fein, the political arm of the Irish Republican Army, yesterday debunked myths propagated by the press about the Irish struggle. He pointed out that the struggle in Ireland is essentially a class struggle and not a religious conflict.

LEAN AND HUNGRY/BY GEORGE KOPP



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Poets to Date: Dave Chenoweth, John Herbstein,
Tom Konyves, Joan Thornton
Wednesday, Nov. 24th 8 P.M. L219

TODAY

CHRISTIAN FELLOWSHIP: Regular weekday prayer meeting Union 307, 8:30 a.m. Finding a Vocation, panel discussion, Union B23, 1 p.m.

COMMUNITY MCGILL: Needed, a weekday buddy for outpatient of the Allan, 20 year old girl in St. Bruno/Mt. Royal area, Union 414, 12-2, 392-8980.

SAVOY SOCIETY: Full rehearsal B23, 4, 7 p.m.

CAMPUS LEGAL AID: Free legal advice and service, Union 412, 4-7.

ENG. DEPT. FILM SERIES: Potemkin by Eisenstein, L-219, 4 p.m., 25c.

SZO: Understanding Kibbutz, with Muki Tsur L-219, 1 p.m. Folkdancing, McTavish outdoors, Union basement or ballroom, 1 p.m. Theme for today "How to build a kibbutz without talking about it". All welcome.

FREE TELEGRAM SERVICE: Via amateur radio. Forms available at Union Box office, Union 401, or phone 392-8942.

WRESTLING CLUB: Practice at Currie Gym, noon. For more info, call Don 695-9108.

CHORAL SOCIETY: Women's practice at 6. General practice at 6:30. Union B26-27. Executive meeting at 5:30 in Union 413.

YOUNG ALUMNI: Sin in the Cinema, movie and panel: George Allison QC, Father John Whittall, Distributor Andrew Allen, Producer Morrie Ravinsky, L-821, 8 p.m.

RED AND WHITE: Auditions for a baritone, all day, Red and White office, call 392-8989 or 844-8075.

PRE-MED SOCIETY: "Tetrolology of Fallot—a congenital heart defect" McIntyre, Palmer Howard, 1 p.m.

WOMEN'S INTRAMURAL BASKETBALL: 7:30-Ed. II vs U Occ T, Molson Hall vs Grads and Meds 8:30—Arts vs Nurses, Theta vs P and O T, Sir Arthur Currie Gym.

DAILY PRAYER: 1:05, L-12, sponsored by the Catholic Chaplaincy at McGill.

McGill Film Society
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horror festival

NOV. 23 - 26

Tues. Nov. 23 Night No. 1—Corman and Poe
7:00 **The Masque of the Red Death** (1964)
PSCA by: Roger Corman (featuring Vincent Price)

9:30 **Tales of Terror** (1962)
PSCA by: Roger Corman (featuring Vincent Price, Peter Lorre, Basil Rathbone)

Wed. Nov. 24 Night No. 2—Classic Horror Characters
7:00 **The Phantom of the Opera** (1925)
L132 by: Rupert Julian (featuring Lon Chaney)

9:30 **The Mummy** (1932)
L132 by: Karl Freund (featuring Boris Karloff)

Thurs. Nov. 25 Night No. 3—Other Themes
7:00 **Repulsion** (1965)
L132 by: Roman Polanski (featuring Catherine Deneuve)

9:30 **Kwaidan** (1965)
L132 by: Masaki Kobayashi (featuring Rentaro Mikuni and Tatsuya Nakadai)

Fri. Nov. 26 Night No. 4—Old and New Devils
7:00 **Mephisto Waltz** (1971)
PSCA by: Paul Wendkos (featuring Jacqueline Bisset)

9:30 **The Black Cat** (1934)
L132 by: Edgar G. Ulmer (featuring Boris Karloff and Bela Lugosi)

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McGILL DAILY

The *McGill Daily* is published five times a week by the Students' Society of McGill University, 3480 McTavish Street, Montreal 112. Editorial opinions expressed in these pages are not necessarily the official opinions of the Students' Society.

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Editor: Tom Sorell
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Supplement cartoonist attacked, beaten

McGill Daily supplement cartoonist Marc Nerenberg was beaten up yesterday by a group of black students.

The blacks objected to the cartoon by Nerenberg in Friday's *Lower Canada Review of Arts and Politics*. The cartoon, part of a series entitled "The New, Unexpurgated Adventures of God", depicted God creating "a trifling little plaything", Eve, for Adam. Both Adam and God were white; Eve was black. In the course of the strip, Eve casually dismisses God and proceeds to instruct Adam in screwing. She proves to be sexually superior to him, and in the last frame she refers to him as "a trifling little plaything".

Yesterday morning, a group of about 10 blacks came to the *Daily* office asking to speak to Editor-in-Chief Tom Sorell. Sorell was not in the office at the time, and the group left.

A group of five blacks visited David Rovins, Internal Vice-President of the Students' Society, in his office in the Union and discussed the cartoon with him.

Then, between 2 and 2:30 pm, four blacks came to the supplement office in the Union basement and outlined their objections to Nerenberg. After a lengthy discussion, they persuaded him that the cartoon could be interpreted as being racist. Nerenberg felt he had in turn persuaded them that the intent of the cartoon, even if ambiguous, was not racist. As the four left, one of them warned Nerenberg to lock his door,

because other blacks were planning to beat him up.

Nerenberg proceeded to type out a formal apology which was to have run in today's *Daily*.

But at about 3:30 to 4 pm, four blacks — not the four who had seen Nerenberg earlier in the afternoon — entered the supplement office and asked who was responsible for the cartoon. Nerenberg replied that it was he, and started to apologize. One of the four then stepped forward and began to beat him up. Nerenberg's assailant asked him repeatedly, "Will you do it again?", as he punched him and kicked him in the head and groin. Each time, Nerenberg said "No", as he received another blow.

Nerenberg's jaw was badly swollen following the beating.

Elsewhere on this page, the *Daily* runs Nerenberg's reply to the charge that his cartoon was racist.

Marc Nerenberg replies

I sincerely wish to apologize as forcefully as I can for the fact that my comic strip (God) on Friday proved to be very offensive to many Blacks who read it. The offensiveness and racist overtones were definitely not intended.

Yesterday, a group of Black students spoke to me and explained why they found the strip insulting. In the light of this conversation, I have come to realize how my intentions could easily have been misinterpreted. As part of this apology, I feel I should, therefore, explain what my intentions, albeit ambiguously expressed, were.

We have been taught a specific, narrow view of history. The teaching of the Bible has shaped at least part of that view,

We have been told by the Bible that man was created in the image of God and woman in the female image of man. The Bible goes on to suggest that man is intellectually and morally superior to woman. Tacitly understood in all this is that God, Adam, and Eve are all white. Late second-millennium theologians have sought in vain for references to the other races in Genesis. Their ultimate conclusions have been that the non-white races were "perverse creations" sent to Earth to demonstrate the "superiority" of the white race.

It is this "conventional" view of the Biblical stories that I have sought to refute in my comic strip.

In the first strip, God created his supreme being, the cockroach. Upon reflection he felt the cockroach to be too perfect a being and created a new ruler for the earth — frail and weak man. In the third strip, man, left to his own devices, discovers the practise of masturbation. In the last strip, God endeavored to provide Adam with an alternative to masturbation, and created a sexual partner for him: Eve. She turned out to be not the passive and weak figure that we have been led to believe she was. Rather Eve was a proud Black woman. Future strips were planned to bring out the inherent intellectual superiority of Eve over Adam. By reversing the "conventional" historical view, I have attempted to present, in what I hoped would be a humorous fashion, an alternate and perhaps more valid historical scenario.

It now seems clear to me that I have failed miserably at that particular aim. The Blacks who objected to my strip pointed out to me how it could be very, very easily interpreted as a depiction of the racist stereotype of "Mindless Black sexuality".

This was precisely opposite to what I had intended. The ambiguity of my comic strip is deeply and profoundly regretted.

Editors' note

The *Daily* strongly condemns the beating of supplement cartoonist Marc Nerenberg.

Let us make it clear at the beginning that the cartoon was not consistent with the editorial policy of the *Daily*. It seemed to imply that the primary purpose of life is screwing, and this reflects a decadent anti-people outlook. Moreover, at least on the surface, it seemed to reinforce sexual stereotypes into which black women are often cast. Certainly Nerenberg failed to make his intent clear.

On these grounds, anyone would have been justified in demanding that Nerenberg explain his cartoon, or in denouncing him in public through the letters column of the *Daily* or some other means.

But the *Daily* this year has taken a strong stand against racism. Although the supplement enjoys editorial autonomy from the *Daily* proper, several articles appearing there have also reflected this orientation.

It is impossible to believe that the individuals who beat up Marc Nerenberg were unaware of these facts. Why, then, did they use this one isolated, ambiguous cartoon as the basis of a charge of racism, and proceed to assault a member of the *Daily* staff?

Only one interpretation can be placed on this beating: certain reactionaries were looking for a pretext to embarrass and attack progressive elements on campus, and they found it in the cartoon. A glance at the cartoon shows just how weak that pretext is.

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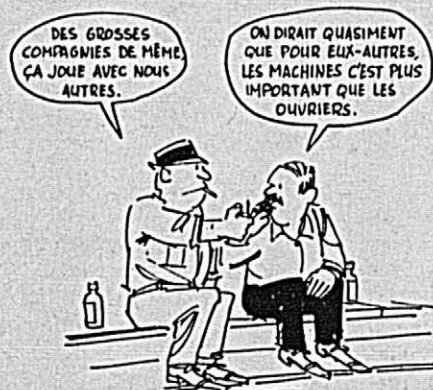
TAMPAX TAMPONS ARE MADE ONLY BY CANADIAN TAMPAX CORPORATION LTD., BARRIE, ONTARIO

Alvyn M. Katz

A history of CNTU militancy

Tonight at the Paul Sauvé Arena, militants of the Confederation of National Trade Unions (CNTU) will decide whether or not to call a general response to a management-labour deadlock in the *La Presse* dispute.

The Paul Sauvé rally has grown out of recent actions organized by the principal Quebec labor unions, which began with the mass march in support of locked-out



La Presse workers. The rallies and protests are important indications of a growing political awareness among workers in response to worsening economic conditions and the concentration of power in the hands of mammoth enterprises like Power Corporation. Here are the most recent events in brief:

■ **October 29.** 15,000 Québécois workers and students demonstrated solidarity with the striking *La Presse* workers despite the municipal anti-demonstration by-law and the threat of police violence.

Following the demonstration, the Quebec Federation of Labor (QFL), the Quebec Teachers Corporation (CEQ) along with the CNTU, formed a united front and condemned the municipal government, Drapeau, and the police for being agents of the capitalist machine exploiting workers in Quebec. As a result of their role in breaking up the October 29 protest, police were stripped of their union and worker status, although they protested that "they were only doing their duty".

■ **November 2.** 10,000 Québécois workers and students turned out for a rally at the Forum presided over by the CNTU, QFL and CEQ leaders. In what appears to be a split between the firemen

and the police, the firemen's union was represented at the rally. That night the unions agreed, with the unanimous and enthusiastic approval of the militants there, to unite against the ruling bodies and systems of Quebec.

For the first time, the unions recognized the bond between workers and intellectuals. One speaker even called for the formation of a worker-student "super union".

The question of a general strike was raised at the Forum, as it had been in previous labor struggles like the Asbestos fight of the 50's.

Robert Burns, Parti Québécois representative for Maisonneuve riding, defined the future struggle at the rally. He declared that the time has come to choose either solidarity with the exploited or support of established political power and the interests which manipulate it.

■ **November 13.** The Montreal Central Council of the CNTU decided to recommend a general strike by all its Montreal affiliated unions if the conflict between Power Corporation and *La Presse* workers was not resolved within ten days. The Central Council appealed to the two other major Quebec unions to join them in the strike for at least an hour.

Recent militancy has been gathering strength even before the *La Presse* protest brought the intentions of the unions home.

This September, the Confederal Bureau of the CNTU published a short unequivocal manifesto which radically changed CNTU policy. It declared that Quebec was in the midst of one of the worst economic crises since the thirties. The manifesto concentrated on establishing the causes of exploitation and the economic crisis:

"The reasons for the economic crisis are manifold but can be traced, according to us, to three principal causes: the profound change of the industrial structure and the capitalist means of production in the Quebec economy since the Second World War; the very important

slowdown of North American arms and munitions production destined for the imperialist war in Vietnam; and the international monetary crisis and the protectionist reaction of the American mother country with respect to other capitalist countries, among them Quebec."

The manifesto pointed out that the Quebec economy is dominated by foreign capital and investment and is directed toward the continued sell-out of



Quebec labour and resources to multinational corporations. It described the nature of these corporations and revealed the extent of government complicity: companies have been granted over \$6,000,000 to encourage investment in Quebec.

The manifesto went on to say that "everything had been tried to make the economic situation in Quebec bearable", but that the more we talk, the more we lose". It concludes that "there is no longer any future for Quebec under the present economic system". All Québécois are urged to strive for the complete abandonment of present policies of development by economic sell-out in favor of a system based on the principle of communal self-reliance — "Let us depend on ourselves". The short document ends by saying that it is obviously impossible at the present time to present a complete program for the implementation of the principle, but suggests that each Québécois "decide which way he can best realize the best possible distribution of resources within the collectivity".

On October 6, a document entitled "Let us depend only on ourselves" was presented to the Confederal Council of the CNTU. It was a lengthy elaboration of

the September manifesto, including four detailed examples of the manner in which the present international capitalist enterprises control and exploit Québec and the Québécois: the Iron Ore Company of Canada, ITT-Rayonier, the pulp and paper industry and the Bank of Montreal.

The CNTU offensive against corporate ownership is not as new as it is precise. The union has been edging closer and closer to its present position, but not without second thoughts; the present policy of the CNTU marks a new confidence in militant action. In the historical development of the organization it comes very close to a great leap forward.



The CNTU began in 1921 as the Confédération des Travailleurs Catholiques du Canada (CTCC), or the Canadian Catholic Labour Confederation (CCLC). It represented the consolidation of a long process of independent national and confessional organization of labour in Quebec, distinct from the international or American unions which had until then dominated Quebec labour.

The CCLC later began accepting unions of a non-confessional character. This policy so affected the membership of the CCLC that in 1961 the Confederal Congress, the ruling body of the CCLC, decided almost unanimously to change the name of the organization to CNTU or

significantly, in the light of later developments, the strike was only regarded as a last resort. The CCLC was even instrumental in the first election victories of Duplessis in 1935 and 1936.

This policy was consistent with prevailing trades union strategy which restricted action to the struggle for better working conditions and higher wages.

Beginning in the thirties the entire continental trade union movement became increasingly militant, following the formation of the Congress of Industrial Organizations (CIO) in the U.S. and its subsequent expansion into Canada. The Canadian Congress of Labour (CCL), the Canadian affiliate of the CIO, adopted a

CSN, and to officially secularize the organization.

Successful labour organization in Canada began in the 1880's, as a result of the initiatives of the two American labour associations, the Knights of Labour and the American Federation of Labour. Professional union organizers from these two groups crossed the border and created lodges or locals of the parent body. By their very nature, these organizations were international and non-confessional.

For many years the efforts of the American unions were unopposed and even welcomed in Quebec. However, following the encyclical "Rerum Novarum" of Pope Leon XIII in 1891, the



Quebec Clergy began to organize Québécois workers in national, confessional unions. These new unions adopted the social doctrine of the Church.

The encyclical of Pope Leon XIII condemned exploitation of the weak by the strong, and recognized the right of association for all workers. However, it also denounced the "error" of Marxism which would "replace the capitalist dictatorship by the dictatorship of the proletariat", and it called on all able Catholic workers to organize themselves so that the doctrine of social justice could prevail over that of hate and class struggle.

The first Catholic union was founded in 1907 in Chicoutimi. It was the start of a gradual gain in strength. By 1918 at least 27 confessional unions were in existence and by 1921, 220 delegates from 88 unions joined together in Hull to found the CCLC, with an initial membership of some 26,000 workers.

Since 1960, membership in the CNTU has grown at the astounding rate of 10,000 a year. There are now about 250,000 workers in the organization.

Until the early forties, the CCLC preserved a rigidly conservative interpretation of Catholic social thought. All forms of socialism were rejected and the rights of the employer were supposed to be considered in labour disputes. Most



policy of political action in addition to traditional labour activities and allied itself with the CCF. The more backward Trades and Labour Congress of Canada (TLC), affiliated with the AFL, reluctantly followed the lead of the CCL, but never went so far as to express support for Prairie social democracy. The result of the growing militancy displayed by the international unions was a drastic drop in the CCLC membership, which plummeted from 74 percent of the unionized labour force in 1935 to 28 percent in 1943.

In 1946, the journalist Gérard Picard replaced the conservative Alfred Charpentier as president of the CNTU. Picard aroused the bitter opposition of Duplessis and the large business interests by effecting a striking radicalization of CCLC policy. He succeeded in increasing the membership of the CCLC so that it reached 43 percent of the unionized labour force by the mid-fifties.

Perhaps most provocative aspect of this policy was a shift to radical Catholic thinking: the decision to support the recommendations of the encyclical Quadragesimo Anno issued by Pope Pius XI. The basis of the encyclical was a programme of partnership between labour and management; workers were to share in the profits and participate in the decisions of industry. To achieve this and other traditional goals of labour, the CCLC abandoned the previous policy of consideration for the rights of the employer and in favor of broad based strike actions. Since then, the CCLC and later the CNTU have been involved in more strikes than any other organization in Quebec.

Duplessis' attitude towards trade unions was one of unenthusiastic tolerance. He regarded strikes as generally undesirable: they affected the stability of the economy, discouraged foreign investment, and were a disturbing form of disorder. Le Chef used the provincial police and his absolute command of the legislature to ensure that the union movement in Quebec did not threaten the interests of capital. Curiously enough, all the highest posts in the provincial police were political appointments.

The CCLC led the fight against Duplessis, although there was bitter division then as now between militant and conservative elements. In 1952, the CCLC formed an anti-Duplessis Political Action Committee, which succeeded in seating six Liberals although it provoked some conflict within the CCLC. The Political Action Committee was not renewed for the 1956 election in view of this dissension. The CCLC kept aloof in 1956 and refused to endorse candidates of either party.

The confederation also organized many marches and demonstrations in opposition to Duplessis, but for the first time they took up the strike as its most formidable weapon.

The CCLC unions were involved in many incredibly fierce and bloody strikes during the Duplessis era, violent confrontations between labour and state. The strikes were mostly illegal; the Labour Relations Act required that labour disputes be submitted to a government arbitration board for a decision before a strike could be called. Because the workers were aware that Duplessis' admittedly foreign - investment - oriented regime would continue arbitration for well over a year at a time, and then probably hand down a pro-industry decision, they would often strike prior to arbitration in defiance of the law.

Duplessis would send in the provincial police, at the request of the company concerned, to "protect the employer's property", although legally the provincial police could only be summoned by the local town council.



The largest strike occurred at the small mining town of Asbestos in the Eastern Townships in 1949. The Québécois miners, affiliated with the CCLC, struck against the huge American-owned John-Manville Co. Working conditions were so poor that asbestos filaments were allowed to float into the air to be inhaled by the workers, turning their lungs rock-hard. The strike was illegal, because the workers knew that the arbitration board would dawdle over their case.

The Asbestos strike lasted over six months and was marked by mass arrests, brutal beatings and intimidation. The entire labour movement rallied behind the CCLC and for a short time there was even talk of a general strike. Nothing came of it, however, and the workers went back to their jobs with few



material gains, but a higher consciousness of the necessity for radical change.

Other brutal confrontations followed Asbestos. Louiseville in 1952, Dupuis Frères in 1954, Murdochville in 1957, all degenerated into showdowns between "selfish" labour and Duplessis' urge for capital. The CCLC was involved in all movements of protest against the Duplessis regime, with the growing support of the newly-founded Quebec Federation of Labour (QFL) following the 1956 election. By 1959, the Quebec trades union movement was more solidly united than at any time since 1949.

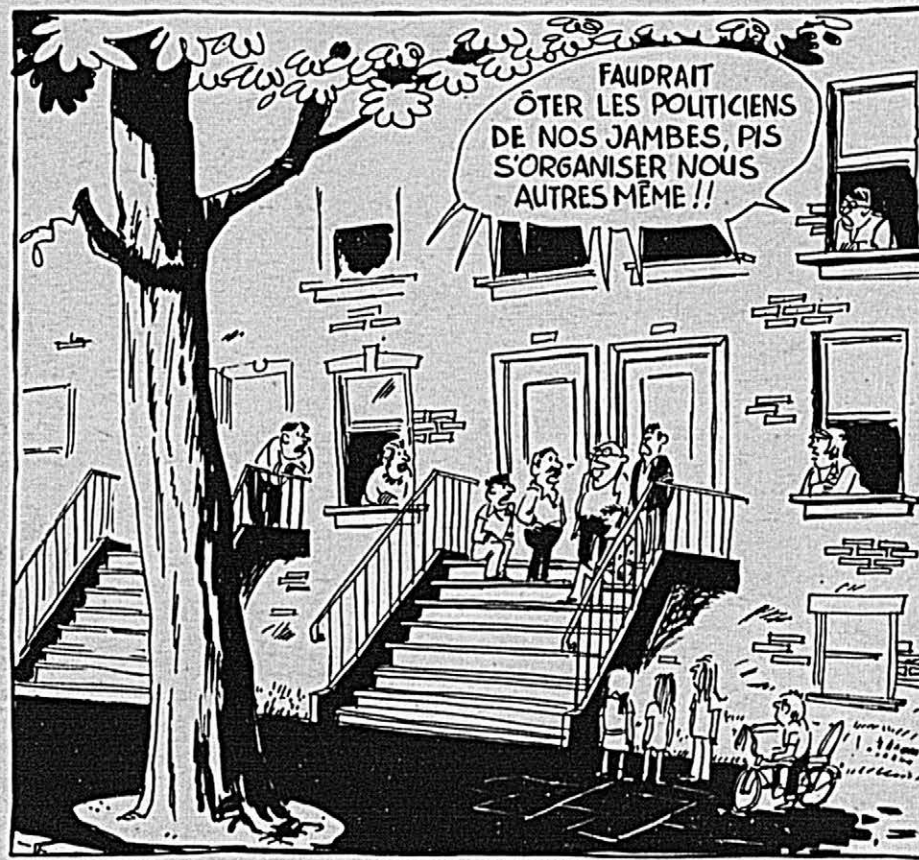
But the CCLC was only opposing a particular regime in power. Although it proposed some radical reforms, the CCLC was still prepared to work within the system.

A gradual change in consciousness occurred throughout the sixties. The Liberals had come to power, and their slogans "Faut que ça change" and "Maîtres chez nous" inspired hope that perhaps the Québécois would finally be able to share in the riches of their country. Roger Mathieu succeeded Gérard Picard as president, followed by Jean Marchand and Marcel Pepin. A growing disillusionment set in, however, when it became obvious that the Liberals were as much interested in foreign investment as the Union Nationale had been. Plus ça change, plus c'est pareil.

It is significant that the activities of the FLQ began about this time.

On October 13, 1968, Marcel Pepin presented a report to the Confederal Congress of the CNTU, entitled "The Second Front". This represented the first big step towards distinctly political activities aimed at restructuring the "system", although the broad outlines of capitalist economy were tacitly maintained.

Continued



The report recognized that exploitation of workers is not restricted to the factory or office or workshop, where union activities had hitherto been confined. The report delineated the "unhindered" exploitation of the public:

- unemployment, insecure jobs, and low wages compared to North American standards;
- the lack of housing and the misguided priorities which dictate the building of high-rise, high-pay apartments, while vast numbers of low-rent large housing units are required;
- price and profit increases ("Prices go up by elevator, while wages go up by the stairs", said Michel Chartrand);
- finance and usury;
- non-implementation of adequate social measures to protect the people;
- control of democratic processes by the rich, in order to perpetuate exploitation;
- the scandal of the information media, controlled by private capital;
- professional fees and the individual character of professional services.

The report stressed that the predominant social consciousness had evolved. Attention was no longer focussed exclusively on labour-management disputes; a large number of basically progressive groups were confronting the established on a wide range of issues involving social oppression. The report urged that a "second front" be opened by organized workers in accordance with this apparent trend and suggested some ways and means of implementing programmes to benefit the common person.

"The main point is that action is the key to this report. Consumers who are organized workers can become organized consumers."

The phrase "organized consumers" betrayed the true nature of this new social philosophy; it was not so much a question of attacking the class roots of exploitation as of undertaking Nader-style action to make the exploitation more palatable.

Since the report came out, many political activities have been organized by CNTU locals, always on a decentralized basis with decisions being taken by the participants themselves and not by the bureaucracy.

In addition, the CNTU published a series of booklets addressed to the consumer, with information on legal rights of tenants, rents, automobile insurance, medical care, and so on. About eight times a year the CNTU publishes a workers' paper called *Le Travail*.

When the Canadian army occupied Quebec following the kidnapping of James Cross and Pierre Laporte by the FLQ, the CNTU reaction was immediate but restrained. The union quickly formed a common front with the two other largest Quebec labour organizations, the Quebec Federation of Labour (QFL) and the Corporation des Enseignants du Québec (CEQ), and issued a wishy-washy five-point programme which condemned the FLQ actions and called for the revocation of the WMA and the release of the political prisoners.

"The union movement now has the responsibility to show the people the democratic path, even under a military occupation", the statement in *Le Travail* read. "The union movement accepts this responsibility, while rejecting the extremism of the FLQ and that of Ottawa, and remembering that democracy rests on fundamental values such as respect for human life. There can be no solutions to extremism."

However, recent events have made "extreme" actions seem the only alternative to extreme exploitation.

At the time of the October crisis, over 400 people were arrested without cause, as even the official courts later partially admitted. The Lapalme drivers have now been on the streets for twenty months. Unemployment and inflation has risen, hitting the poor first and hardest. James Bay power has been handed over to American interests, despite widespread protests over resource sell-outs and spoliation of the environment, not to speak of opposition from Hydro-Quebec and the native population.

Since last June, 7000 workers at Hydro-Quebec, over 1000 lumberjacks at Forestville, several thousand at Steinberg's stores in the Lac St-Jean area, and many others have gone on strike to improve their modest standard of living, only to be crushed down when the forces of industry and government forced the strikers back to work.

3,000 workers at Sept Isles struck the Iron Ore Company of Canada, owned by an American firm, and became involved in a confrontation with the police.

A growing militancy and radical interpretation of events is manifesting itself in the ranks of the CNTU and indeed within the entire labour movement in Quebec. There is a growing consciousness born of recent struggles that capitalist exploitation can only be fought by a political movement uniting all Québécois.

CNTU STRUCTURE AND GOALS

The structure of the modern CNTU is decentralized and democratic, resting "in the final analysis, on the mass of unionized workers", according to a pamphlet published by the educational service of the CNTU.

The basis of the confederation is the individual union local formed by workers in the same enterprise.

The unions are grouped into twelve federations on the basis of similar industrial and professional jobs.

Twenty central or regional councils group the unions together in a given geographical region. Of the twenty central councils, Montreal's is by far the largest and most powerful. The president of the Montreal Central Council is Michel Chartrand.

The CNTU organization provides certain specific services for its members, but the workers themselves are not represented in the administration of the CNTU except to the extent that they elect representatives to its administrative bodies.

The Confederation Congress of the CNTU is its highest authority. Composed of 1500 delegates from all sections of the CNTU, it meets every two years to decide the CNTU budget and policy, among other things. The next convention of the body is scheduled for this June.

The Confederation Council is the supreme authority of the CNTU between meetings of the Congress. Its 178-man membership is made up of representatives of the central councils and federations, and includes all the members of the Confederation Bureau. The Confederation Bureau numbers 25 members; the five members of the executive Committee, one representative from each federation, and one from each of eight designated central councils.

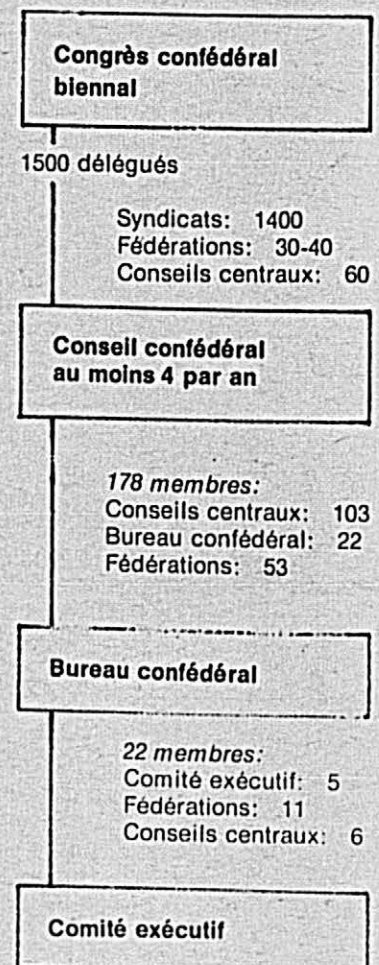
The highest level of the CNTU administration is the Executive Committee made up of five members: the General President, the General Vice-President, the General Secretary, the General Treasurer, and the General Director of Services. The present president is Marcel Pepin who has held office since he took over from Jean Marchand in 1965. The vice-president is Paul-Emile Dalpé.

The goals of the CNTU, according to article 4 of the constitutional statutes, are:

- to promote the professional, economic, social, and moral interests of Canadian workers;

- to work to establish ordered relationships between employers and employees;
- to strive for full exercise of the right of association;
- to advocate collective agreements, social security measures and a healthy labour legislation;
- to give its members professional, economic, social, intellectual and moral training;
- to represent the confederated organisations wherever the general interests of the workers justify such a move and particularly with regard to public authorities.

The CNTU is affiliated with the World Confederation of Labour.



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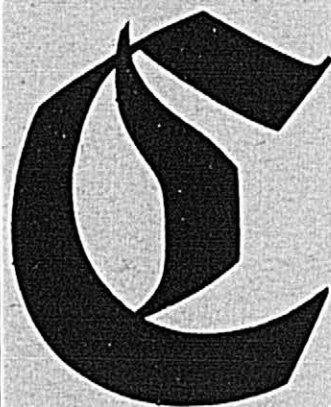
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THE CRUCIFIXION appeared on my bedroom wall. Jesus laughed as the rubber nails bent under the blows of an iron hammer. And the blood flowed endlessly. The Cross was raised and the Naked Messiah slid down the upright into the red mud of the blood-soaked hill. The people, disappointed with the dearth of Christ's suffering, began screaming "Fix! Fix!" Their fingers tore at the earth in an effort to reach the Son of God to crucify Him again. Their faces showed white anger and the hill became a valley, but the Sons of the Witnesses to the Crucifixion still dig. You out there, Christian! Do you dig, Man?



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Bethune . . .

Continued from page 1

of an actual operation in which acupuncture is used as an anesthetic. They will also show slides during their discussion.

Besides the two Chinese doctors, speakers at the symposium will include Hazen Sise, an architect and close friend of Bethune, who will reminisce about him and his actions in the Spanish Civil War; Robert Garry, a professor at the Université de Montréal, who will give a talk on China and Southeast Asia; Samuel Noumoff, McGill professor of political science, who will speak about changes in China since the Revolution; Paul Lin, professor of East Asian history, who will describe the new man in Chinese society; and Allan Elliot, former head of the biochemistry department, who visited China in 1964 on the Norman Bethune Medical Exchange, and who will conclude the symposium.

During a break in the symposium, a reception will be held in the Faculty Club, at which the two doctors will receive an original self-portrait of Bethune as a gift to China.

In addition to the symposium, an informal meeting between the doctors and McGill students is being arranged for Wednesday.

Kenny . . .

Continued from page 1

wealthy Irish families which receive the support of Jack Lynch's Dublin government.

These right-wing, nationalistic forces have attempted, according to Kenny to mislead the workers into believing that true freedom of the people is to be realized by mindless flag-waving and by giving their support to a government which conspires with their employers to exploit them.

The Eire government and the landlord class of the South support the idea of a united Ireland because of the increase in wealth it would mean for them. According to Kenny, the Provisional IRA, a right-wing nationalist splinter-group which the traditional IRA does not recognize, is receiving financial support from the Minister of Finance in Lynch's government.

Kenny went on to say that the real IRA is not involved in the "mindless militarism" of the last few months. The IRA does not want to divide the Catholic and Protestant working classes. He denied that the IRA was involved in the terrorist tactics,

and criticized the tarring and feathering of a few young girls in Belfast for going out with British soldiers; he also denied that the IRA was involved in the recent attempted hijacking of an Air Canada plane to Ireland.

The IRA's answer to the problem is clear: the common people are the only incorruptible force in Ireland, and to them must go the ownership and the power. This was Wolfe Tone's answer and later it became James Connolly's answer. Wolfe Tone was the leader of the 1798 rebellion in Ireland, which was a democratic and international movement, in sympathy with people's movements everywhere, and which took its inspiration from the French Revolution.

James Connolly was Commander-in-Chief of the Irish Citizen Army of the 1916 uprising as well as a brilliant Marxist Theorist. He, and many of the other revolutionary socialist leaders of 1916 were executed by the British government that same year. They were far more dangerous to Britain than the Nationalist leaders, such as Arthur Griffith, who were only interested in political and not social reform.

This is why according to Kenny the true nature of the revolution was obscured after 1916. The people were suddenly, at the very beginning of the conflict, deprived of their true leaders.

The mistake of 1916, he said, was that the workers were then "absorbed into the rebellion, when they should have been educated into the revolution." It is an error which the IRA does not intend to let happen again.

He denied a charge that the IRA was a militant Catholic organization. 50% of the IRA membership is non-Catholic. Furthermore, he said, the Roman Catholic Establishment in Ireland automatically excommunicates IRA members.

Canada cannot sit on the wall in this conflict, Kenny said. Just as in recent years Canada's complicity in Vietnam has been exposed, it must now be made known that Canada is a direct participant in the exploitation of the Irish people. There are many Canadian mining interests in Ireland which take profits from the Irish workers.

Despite the Canadian government's denial of complicity in British and American affairs, the Trudeau regime is up to its ears in foreign investment in Ireland.

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Dixon vs. The Committee

DOCUMENT NO. 1

Immanuel Wallerstein
Phillip Ehrensaft
Department of Sociology
McGill University
Montreal, Quebec

Jim Hawley called me the other day and told me about the situation Marlene Dixon was in. I suppose he did so because of my involvement in a similar case, that of Dave Colfax and the Sociology Department of Washington University, St. Louis.

I am not very familiar with Marlene Dixon's case, but from the material I have received, I am struck by the similarity. Both Colfax and Dixon are activists. Both are amazingly prolific, articulate, and insightful writers. Both have done some superb critiques of radical intellectuals (Colfax vis-à-vis Alvin Gouldner; Dixon vis-à-vis Kettler). Both are in strong opposition to predominant trends in professional sociology. Both have stepped on lots of toes and have violated a basic if unmentioned rule in academic life that first be a member of the team, then say and do what you like. Both are facing dismissal from departments which are not per se hostile to radical sociology.

In the St. Louis case the reasons ostensibly cited that Colfax does not contribute to intellectual excellence such as one would expect from a tenured faculty member. I suspect that similar grounds may be advanced in Dixon's case. Naturally, Colfax's supporters maintain that the real grounds are his activities, particularly in St. Louis' black community. Dixon too has been active regarding the French Canadian community, bringing the concerns of that community into McGill classrooms. But let me argue the case on the grounds used by the two departments in question.

Active involvement in the mid-1950's was a very different thing from what it is now. Then people pretty much assumed that society would remain as it was, that, as Daniel Bell argued, the problems were mainly ones of adaptation, reform, and personal adjustment. Now, that which was once taken for granted in society no longer is. That applies to the university as well as to other social institutions. Active involvement has always been a major source of Western sociology, and not just in the "Chicago school." Just think of how many established sociologists, now, such as Lipset and Selznick came out of activist Socialist and Marxist traditions. Max Weber was actively involved in German politics, albeit on an establishment side.

Western sociology has had two origins. One, more purely theoretical, derives from men like Pareto, Durkheim, Weber. Another, more activist and practice-oriented derives from Marxists of one kind or another. The problem that contemporary American sociology, like economics, faces is that professionalization has led to such excessive weight being given "theory", "concepts", "research designs" that much of the life has gone from it. This is quite evident from the professional journals. Many of the professional sociologists are rather defensive about their work, often because they are not sure of its validity or relevance. This has led to expectation of conformity and a disinclination to take risks. Add to this the political budgetary pressures a university faces, one can easily understand this predilection for conformity. But sociologists continue to insist they really would welcome true intellectual excellence. But they must recognize that such excellence comes from the turbulence of involvement, and an involvement refined by thought.

I have read Dixon's pieces on women's liberation and her critique of Kettler. The former told me more about women's liberation than anything else I had read, and the piece on Kettler, along with Colfax's critique of Gouldner, also told me a lot as to what was wrong with a certain radical intellectual sociology. Women's liberation certainly is one of the major social phenomena in the modern industrial world at the present time. How else can one write about it except by being in it, except by praxis? I doubt that a questionnaire handed out at a women's meeting would get very much in the way of meaningful responses, even if the people filled them out. If sociology takes itself seriously as a monitor of society as it is and is becoming, then its practitioners, or at least some of them, must remain within it. And there is no way of being in the real world except through real commitment.

I think the Colfax and Dixon cases are symptoms of a basic choice which the field of sociology must make: either it takes the risk of retaining people who are deeply involved in social problems, write and think articulately about them, but may cause turbulence where many would prefer serenity, or it takes the easier road with the greater danger that sociology become a sterile, academic field as has happened to much of Classical Studies in the Western academic world.

Franz Schurmann
Professor of Sociology and History
University of California
at Berkeley

Tonight, at a closed meeting, a special ten-man renewal committee of the sociology department will finally decide whether or not to renew Marlene Dixon's teaching contract.

The committee will most likely justify a decision to dismiss Dixon on the grounds that she has failed to contribute to "the administration of the department".

The committee's charge is essentially the verbalization of a fierce animosity towards Dixon that has been growing over the past two years, as a result of her political activism.

Thus what is at stake in the Dixon case is a professor's basic right to transmit radical political views into action.

Dixon first came into conflict with the department in 1969, as an outspoken advocate of full student representation on decision-making bodies. Her denunciation of the faculty's unilateral dissolution of the student-faculty caucus that has been set up that year, earned her many enemies in the department.

Animosity towards her increased that spring when Dixon cooperated with students in organizing seminars, sit-ins and teach-ins designed to expose them to radical sociology.

Opposition to Dixon's actions reached a peak last October, during the imposition of the War Measures Act. Dixon openly took a strong pro-Quebec stance and tried to bring relevant controversial politics into the classroom. She outmaneuvered the university administration, which had banned all meetings on the WMA or the FLQ by holding teach-ins in her own classroom.

Given this bitter history of confrontation between Dixon and her colleagues, the committee's position is not hard to understand: they are simply trying to remove a painful thorn that has been bothering them for two long years.

Unfortunately, the department has not been able to disguise its political bias very well.

One outside observer at a committee meeting, Sydney Ingerman, President of the McGill Faculty Union, was astounded by the "tremendous personal hostility" exhibited towards Dixon, and maintained that there are absolutely "no grounds" for her dismissal.

A second observer, Jean-Guy Vaillancourt, professor at Université de Montréal, and member of the Ethics Committee of the Canadian Sociology Association, condemned the whole procedure as a sloppy "hatchet job" done on "one of McGill's only sociologists that has taken a position in the Québécois situation in favour of the Quebec people."

This article was prepared by Julian Sher. Excerpts from letters reprinted by permission of the authors.

Dixon, herself confronted the committee with the issue of political activism. In a statement presented to the committee last Tuesday she charged:

"Political discrimination against activists is an injustice. The purge of radical activists from North American Universities is part of an overall repression by which a system threatened by rebellion attempts to crush all efforts of the people on their own behalf."

A noted American sociologist, Franz Schurmann, in the letter reprinted below, relates the Dixon case to the whole struggle currently being waged in the field of the social sciences between activists and the intellectual establishment.

Of course, there is the possibility that the committee

will avoid the issue of administrative contribution altogether, and try to pass off the firing as an academic decision.

But this move is hardly advisable, considering the overwhelming amount of evidence against any charge of academic incompetence: the second letter reprinted below, from Judith Bardwick, is representative of the 11 letters sent to the committee from outside academics that confirm Dixon's qualifications. The other letter is a petition from undergraduate students that dispels any theories of teaching incompetence.

The committee then is at an impasse — any move it makes seems destined to destroy its validity.

DOCUMENT NO. 2

I chose Dixon's paper, "Why Women's Liberation," and this is my comment about the paper in the introduction:

"The intellectual simplification characteristic of most of the radical polemic distorts the complex truth. Though exhilarating to its adherents, false simplification presents no answers. Dixon's model combines sociology, psychology and economics in an analysis and justification for political revolution. Dixon denounces not only female subordination but the presumptions of the movement itself."

"Dixon's 1969 paper is a tightly reasoned argument for women's liberation and the end of male chauvinism; in 1971 the arguments have a familiarity about them because the movement came to dominate the media. Dixon's 1971 paper is very different. That paper puts the women's movement in a context less of male arrogance than of national imperialism, racism and classism. That the movement deludes itself by not recognizing that it is characterized by its middle-class, white, liberal, American values and perpetuates the race and class destructiveness of the country, fills Dixon with contempt and fury. For Dixon, significant change in the position of women will require a supra-national political revolution. It isn't, for Dixon, that women are not exploited — they are. But the enemy is less men than an imperialistic form of economic exploitation that requires the subordination of races, women and classes in order to prosper."

Dixon challenges what she sees as an existential insanity: the rejection and loathing of the privileged, white, educated, middle-class woman of her privileged life. It is a unique phenomenon this vast unhappiness of those lucky enough not to confront a hollow-bellied, war-riven, poverty-dominated search for existence. Asking, "who am I?" or, "what am I doing?" or "where is my identity?" is itself a symbol of the privileged. Those who struggle for survival do not ask these questions. Dixon's paper challenges not only familiar male chauvinistic ideas but hallowed litany within the movement."

Embedded in the passion which is what initially impresses one, is a tight, data-based, academic argument. Similarly, there are sociological insights which are Dixon's own, and which form an important contribution towards an understanding of the sociological ecology of women's roles . . .

Sincerely yours,
Judith M. Bardwick, Ph.D.
Associate Professor
The University of Michigan
Department of Psychology

DOCUMENT NO. 3

petition from Undergraduate Students

As students who have taken or are taking Marlene Dixon's courses, we feel that our evaluation of her abilities in this respect is important and must be taken into consideration.

..... we feel that Prof. Dixon is, as a teacher, a valuable asset to the university and particularly to the students. We would like to emphasize the fact that professors in the university are hired to teach, not just pursue their professional interests, a fact that frequently seems to be overlooked. Prof. Dixon is one of those rare people who combine high professional qualifications with outstanding teaching ability and consequently we feel that her contract as a professor in the sociology department should be renewed for at least three years.